The PULPIT

A Periodical of Contemporary Preaching

OCTOBER 1946

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OF RELIGION

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Sermon Illustrations

Contributed by Readers of THE PULPIT

Referred to the Churches

One night on a vessel in the Pacific an officer of the line awakened the ship's captain and pulled him out of bed. It was 3 a.m., or as they say in the navy, 0300. The deck was pitch black; and in the darkness the officer said: "With a single bomb we have destroyed a city. It is the end of the war and it is the end of civilization." "Not of civilization," said the chaplain, "we'll build a new world at San Francisco." "How do you think you're going to do that when you Episcopalians can't even get together with the Presbyterians?" "That's different," replied the chaplain, "that's complicated." "Do you think politics is not complicated?" asked the officer, with a touch of impatient exasperation in his voice. "Straighten out yourselves and then tackle the world."—*Chaplain Oliver R. Whitley in World Call.*

The Power of Religion

A missionary nurse in China sent a small copy of Raphael's Sistine Madonna to the wife of a Chinese army surgeon in the far northwest where Nationalist and Communist forces faced each other. The wife was a Christian and a graduate of the nurse's training course at the mission hospital on the China coast.

Many months later a letter came from the surgeon's wife. It told how her husband had been kidnaped during a raid. Weeks passed with no word from him and she wrote that there was nothing she could do but pray for his safety and his return. Then one day some rough-looking characters came into the village where she lived. The army unit was away at the time and the strangers proceeded to look around and take what they wanted. A couple of the men came to her home. She assured them that she had nothing they would value, but they began to search the place. Suddenly she heard one of the men speak in the dialect of her home back on the coast. He said to his companion: "We will not bother those who live here. Their God was once my God."

Almost hysterically she cried out to him: "What do you mean by saying that our God was once your God? How is it you speak my native dialect?"

The man pointed to the picture of the Sistine Madonna on the wall. He told her his home was back in the coast city and there he had attended a Christian school and there had seen that picture. "I thought I had forgotten it all," he said. "I wanted to help my country. I joined the 'Red Society' and learned that all religion is superstition and that this foreign religion is brought here to cover our exploitation. However, we will leave you and take nothing here."

The wife told him of her plight and asked if he did not know something of her husband. He would admit no knowledge of the surgeon, but she pleaded with him, as one from her home and one who knew of her God, to help her. The men left without any sign of response but at dusk the next evening they returned with the husband and then slipped away into the night.—*Phillip J. McLean, Central Baptist Church, Newnan, Ga.*

The Sectarian Scandal

E. Stanley Jones tells of three churches he saw in San Francisco, all very near to each other. Above the entrance of one were these words: "The Church of God." On the bulletin board of another he saw: "The True Church of God." Down the street and around the corner, he was confronted with this name on the third church: "The Only True Church of God."

Albert W. Palmer frequently tells this incident. He grew up in a home across the street from a Baptist family whose son, about his age, would stand on his porch and shout across the street, "One Baptist is worth five Congregationalists." On one occasion, when Dr. Palmer told this story at a Baptist college, he overheard an old-time Baptist who was on the platform with him say under his breath, "It's still true." Although this is humorous, it illustrates the scandal of sectarianism which has divided the church into hundreds of conflicting loyalties and has vastly hindered the growth of true religion.—*Robert A. Edgar, Community Church, Glenview, Ill.*

The Starry Heavens—and Man

One evening in June 1912 an astronomer at Lick Observatory told a party of tourists: "You will see a star cluster in Hercules which is the finest in the northern sky. You can count 6,000 or more. Each star is a sun and each one you see is probably larger than our sun. Probably each sun has planets and there are possibly moons around each planet, and finally, there may be life—both animal plant life—on those planets." On the visitors, after coming down f the observatory chair, said, "Did say those stars are all suns?" "Y "Did you say they were larger our sun?" "Yes." "Can you say large our sun is?" "Well, if it a hollow shell you could pour a million earths into it and t would still be much vacant space tween the earth balls." "You each sun probably has plane "Yes." "And probably inhabited p ets?" "Yes." "Well, then, I thin does not matter much whether Ro velt or Taft is nominated next at the Chicago convention."

"When I consider Thy hea what is man?"

Great God, how infinite art Tho
What worthless worms are we
Let the whole race of creatures bo
And pay their praise to Thee.

—*Herbert B. Smith, First Pre terian Church, Burlingame, Calif*

The Gospel Light and Our Lives

You may remember one of the onstrations at the New York Wo Fair which had to do with "lig There was a large assembly fitted with many sets of bulbs an ters so that the character of ligh could be changed by throwing va switches. There were invisible which could induce heat in grain popcorn and make them pop wit any heat being applied from out There were lights which made all objects appear as faded purple others which turned the faces of ev one there to a sickly grayish c There was stroboscopic light by w wheels turning at many thousand revolutions per minute could be lo at as if they were standing still.

In ordinary light a product appear perfect, but with certain focused upon it any flaws can plainly seen. I wonder whether gospel of Jesus Christ is not like It is a new and shining light for world; it shows up the flaws and perfections in our lives and calls them to be changed. So, in the of our everyday experiences you I may find it hard to feel that the to repent is for us; but in the of Jesus' life we see ours in nee repentance and forgiveness.—*Fre ick A. Meyer, Congregational Ch Rockville Centre, N. Y.*

25 Cents a Copy Entered as second-class matter May 14, 1942, at Post Office at Chicago, Ill., under the act of March 3, 1879. Published monthly by The Christian Century Press, 407 S. Dearborn St., Chicago, Ill. Two Dollars a Y

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

LUME XVII CHICAGO, OCTOBER, 1946 NUMBER 10

A Building Priority

By FREDERICK BROWN HARRIS

Then stood up Jeshua, and his brethren . . . and lded the altar of the God of Israel . . . But the ndation of the temple of the Lord was not yet laid. ra 3:2, 6.

HERE is a vivid etching out of an ancient album. Devastation had swept over Palestine, the home- d of the Jews. Then, even as now, it was plowed h violence. After nameless longings the prayers ed under alien skies have been answered and eager feet stand once again within Jerusalem.

Harris & Ewing

As they returned to their loved capital from captivity in a foreign land, the sight that met the exiles' gaze must have resembled one of today's ruined cities in Europe. The hand of the ruthless enemy had struck with cruel might. The Holy City was but a tangle of tragic destruction. Long before the age of bombs and shells there was scarcely a building left intact. The crowning blasphemy the vandals was the destruction of the glorious hedral temple, which now lay a mass of ruins. Even in Cologne the spires of the cathedral still p to the skies, while most of that fair city has been eled. To our soldiers of the air was given the rciful order: "Do your utmost to save the spires and altar; for the cathedral belongs not just to Germany to all the world." That discriminating mercy s not a factor in the savage attack of Israel's enemies on the Jews' holy places. Nothing was spared. Just England's glorious cathedrals were the special targets the Hitler terror. The ruins of Coventry cry from ground.

Now only the slender spire and the tower of the cient shrine stand in mute protest. The high altar St. Paul's, London, was demolished, as would have en the entire cathedral had the nazis had their way. ow grateful we are that Wren's masterpiece still nds as a mecca for future generations!

But in the picture before us of Ezra's Jerusalem cathedral temple is no more.

There was wreck and rubble everywhere. However, horror and havoc around them did not suggest to returned exiles the Wailing Wall. The cry re- nding amid the ruins was not, "Let us weep"; but, "Let us work—Let us build!" Destruction was fronted with trowels. Out of the dust of crumbling walls they made the mortar to repair the waste places. With a will they set themselves to the task. And as backs were bent they sang the songs of Zion. And why not? They were restoring Jerusalem. And here before us, after the crowding centuries, is a record which suggests a rebuilding priority. They builded the altar of the Lord; but the foundation of the temple of the Lord was not yet laid.

I

AN ANCIENT PRIORITY—THE ALTAR FIRST

Under this picture out of the dim yesterdays might be written the caption: The Primacy and the Pre-eminence of the Altar.

In this crisis there was an acute housing shortage. The returning Jews with a passionate attachment for the home that that race has always shown had their domestic problems to think about; but, even so, they did not put dwellings first. Then, as now, the Jews had a keen commercial instinct. Always they have been experts in buying and selling and bartering. It would have seemed quite natural if some of the business leaders had suggested that first of all they must clear away the accumulated rubbish and restore the bazaars and markets, so that the currents of trade could be resumed. But, no, it was not the houses or the marts or the bazaars first; it was the altar first. It was—"In the beginning God."

When it comes to a sense of the eternal how often has been forgotten what is owed to the Hebrew race!

> Who gave your very God to you?
> The Jew—the Jew—your hated Jew!

Listen again: "Then amid the ruins, stood up Jeshua with his brethren and builded the altar of the God of Israel."

That calls to mind a highly significant statement in the New Testament having to do with the beginning days of the church: "Then stood up Peter—but not alone—Then stood up Peter with the eleven." And so it was with this ancient Jewish leader. Jeshua stood up—but not alone—he stood up with his brethren. So always God's work is accomplished.

The homes for which they yearned could wait a little. Walls, battlements, towers were all on the plan of restoration to be rebuilt; but not first. Pride of race and religion made it vitally essential that the entire city should rise again in new splendor, with, of course, the towering temple at the center; but something else must take precedence of all that, even of the temple. At the start God must be recognized. The altar must be exalted. Homes, markets, streets and temple, all

in good time. But first they builded the altar of the Lord.

Watching them rearing the altar one thinks of that searching statement of H. G. Wells: "Until a man finds God, and is found of God, he begins at no beginning and comes to no ending."

Amid all the clamoring claims for priority now rending the air, as we stand in the midst of the dust and ruin of the awful conflict, humanity needs nothing quite so much as to listen to the implications of the text: "Then stood up Jeshua . . . and builded the altar to the God of Israel."

This record of the altar first has to do with long, long ago. But relatively near to us in time is the scene when those intrepid Pilgrims landed on the wild New England coast and set up, first, the altar. For in their hands and in their hearts, as they stepped ashore, was the compact drawn up on the tossing Mayflower, recognizing, first of all, the altar—"In the name of God. Amen."

It was a significant hour on that June day in 1787, at the Constitutional Convention in Philadelphia, when Benjamin Franklin, addressing the chairman, George Washington, and his fellow delegates, solemnly arose and said:

"We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. With the situation of this Assembly as it were in the dark, how has it happened, sir, that we have not hitherto thought of humbly applying to the Father of Lights to illuminate our understanding? We have been assured, sir, in the Sacred Writings that 'Except the Lord build the house they labor in vain who build it.' I firmly believe this. I therefore beg leave to move that hereafter prayer imploring the assistance of heaven and its blessing on our deliberations be held in this Assembly every morning before we proceed to business."

Franklin's motion was carried. And from that hour definite progress was made in framing the immortal document which is the keystone of our liberty. The Constitution was cradled at an altar.

II

A MODERN PRIORITY—THE ALTAR LAST

Now, what has all this to do with America in this year of our Lord nineteen hundred and forty-six? Answer, everything.

The tragic thing is that there is an ominous modern reversal of this priority question. The altar is not first. The material is first. Western civilization is almost universally committed to some type of scientific materialism. That is the blight on our so-called civilization. It has been truly said: "We can trace every one of our contemporary ills, totalitarianism in the state, infidelity in the home, treachery and selfishness in work and business, shallowness in education, indifference in the churches, to the religion of secularism." And secularism is a faith without an altar.

Even a civilization which bears the label of One who was nailed to a cross makes the chief end of life physical satisfaction and material comfort. startling thing is that in America, which was bo an altar, Christianity in this year of our Lord corded lip service but is treated in the practical a of life, for the most part, simply as an irrelevant of the past.

A blackened and hungry Europe is but the labor where is seen the inevitable result of materia systems whose priority of brute power gives no pla the altar of the God who, high over all, laughs a designs and deceits of regimenting dictators.

There are now ominous signs that giving pri to other things, turning from altars and spires, is to be an attempt to rebuild a ruined world wi the moral and spiritual convictions which only church at its best can furnish; that the social justments which world chaos is compelling are now in large areas being attempted again on no but the false basis of cynicism and selfishness, same sinking sand on which the world blindly thc it could build a so-called peace a generation ago.

We talk glibly about our American way of But the real significance of our way of life is n its towering skyscrapers, but in pointing spires w call to its altars. America is the hope of the w not because of the strength that is in its wheels its wings, but in religious aspiration which, from beginning, has reared its altars and raised the w steeples of faith against the expanding horizon a continent.

Altars and spires are the symbols of the only P that can save us from utter collapse and chaos. piercing searchlights now being thrown upon the ing areas of our social order are not located in desperate day on the top stories of business skyscra nor even in the high domes of legislative assem The Light which has not failed even in a global flames in the spires and towers of our churches, a fed by the holy oil from their altars. The church that without which what we are calling World II will be but the prelude to the next global vulsion. And that, if it comes, will mean dark over the face of the earth from the sixth hour the ninth; and that may be a thousand years. religion can save us.

Science has no altar. Professor Julian Hu grandson of the great agnostic of the last cent says: "Science is morally neutral. Science has scale of values. Only religion can help. Only reli has a scale of values. Only religion can exert moral restraint upon the minds and hearts of which may save the race."

Spires are sacraments of the things high and which this scientist has in mind. Always I feel doffing my hat and bending my head when I s spire against the sky, and lifting up the prayer w Abraham Lincoln uttered in the presence of ch leaders, in another time which was trying men's s "Thanks be unto God who in our great trial gi us the churches."

How sacred are altars! How beautiful are spir

Whether they reach their way with quiet grace
Up to the blue—from out some leafy place—
Or pierce the city's snarl of bricks and wires,
Nothing is more beautiful than spires.
They are men's emblems, lifting from the sod
To climb their straight and certain way to God.

III

THE TRAGEDY OF A FALSE PRIORITY

Amid the ruins of the whirlwind which has swept r civilization, the life and death decision now fac- modern man is—Shall priority in rebuilding be n to arsenals or altars? With the atom bomb cast- its dread shadow over a shuddering world every- g depends on the answer. Vividly has one of our lern thinkers phrased the issue with a cosmic stion mark:

Will some angel flying through the vault of heaven, ok down upon the blackened cinder that was our earth, id say:

"Here once dwelt a race of men and women made in e image of God, but they rebelled against His divine w and used the forces given them for their own tinction."

This is the day of the released atom. Unless it is the day of the restored altar we dare not even k of the future. Standing amid the ruins of lern London, Edward Carr recently declared in *London Times:* "Our present crisis is moral and itual. We have no spiritual center." Of course, t he is really saying is that our so-called Christian ization has largely forsaken the altars of devotion has lost the spires of the spirit.

magazine article portraying the world to be ered in, now that World War II is ended, called it ıe Gadget Era." Entirely ignoring the vast moral spiritual implications of the United Nations rter, this article announced the stupendous news an electric manufacturing company is rushing into luction a combination dish-rinser, bread-mixer, ice m maker, potato-peeler and clothes-washer. This ic machine will also crack nuts, whip eggs and, of se to be entirely up-to-date, shake up cocktails. h a nostalgia for a dead era which was smothered er stuff, again the impatient cry is being raised as world painfully pulls itself out of the ruins, "Make for the clever gadgets of things to live with!"

The altar of a faith dedicated to things to live and by is deemed irrelevant. This suggests a lly materialism from which any life might pray e set free. It is the practical atheism which de- les and curses American life, the sense of mistaken nitudes, inverted priorities, the shut-in, self-ab- ed, unspiritualized, unhallowed life—the life with- an altar or without a spire.

Does that sound like the expected thing from a istian pulpit? Listen, then, to General Eisen- er. Recently I heard him speak to a company of istian leaders whose symbols of faith are the altar, steeple and the cross—leaders who through the influence of the religious press with winged words h millions of readers. Did the war hero, now the head of our General Staff, talk to them about the military potentiality of our America? No. With a faraway look in his eyes the general seemed to be gazing at altars and pointing to spires, as he said with deep feeling: "Unless there is a moral regeneration throughout the world there is no hope for mankind, and we will all disappear in the dust of an atomic explosion." His words seemed to be an echo of MacArthur's solemn tones from the deck of the mighty Missouri in Tokyo harbor, in one of history's highest hours, as he broadcast to a listening world that because of the victory mankind was being given one more chance to build a world of brotherhood—that if this opportunity is not seized the doom of Armageddon is inevitable and that the issue is moral, spiritual and theological.

We have seen civilized man using his new skills and discoveries and inventions for the most devilish and sadistic cruelties the ages have ever known. Out of all our blatant materialism, with its shining gadgets he has made a moral slum. Today our chief problem is not a housing shortage, but an altar shortage.

IV

THE GLORY OF THE TRUE PRIORITY

Even the Roman Pantheon would have found a shelf for Christianity had Christ not demanded first place. In the New Testament the only priority Christ will accept is that in all things he be given the preeminence. That insistence cannot change. Wherever Christ goes there streams his banner—"First the Kingdom."

Many of the emerging ideas of the new world of today are just as definitely opposed to Christian standards as was the pagan society of the first century, when Jesus declared: "They will hate you, even as they hate me—and for the same reason."

It was almost five centuries after the Jerusalem which is glimpsed in our text that in that same city there stood up the Master of the years, who said, "Seek first the kingdom of God and his righteousness, and then all the necessary things of life will follow"—that is, first the altar. No wonder that Norman Thomas, the Socialist leader, declares that the more he ponders the priority insisted on by Jesus the more literally true and inexorable his "seek ye first the kingdom" law seems to be.

Dr. Fosdick confesses his repentant regret for having preached for decades before he saw the deep truth in Jesus' saying, the prodigious fact it states: "Seek ye first the righteousness of the kingdom, or no prosperity."

It was after the impressive dedication of the material altar of the temple, in the days of Solomon, that there came the word of the God to whom the altar was reared, with regard to its spiritual priority: "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear, and will forgive their sins and heal their land."

Of course, with all our hearts and minds we desire the United Nations to succeed, and to bring its healing

balm for all the wounds of this torn and tormented world. But it is becoming increasingly evident that two systems confront each other, one with an altar and one without an altar, so far as the things unseen and eternal are concerned. At this juncture in the attempt to span chasms with bridges of cooperation and understanding we need to make unmistakably clear the fact that the Christian church cannot modify her message nor bleach and vitiate her gospel so as to win the favor of modern pagans. We have a Christian conception of things to state, proclaim, defend and, God help us, to practice.

In national affairs and in international affairs those who represent the Christian tradition dare not, for the sake of a false peace, indulge in polished and polite platitudes which crucify principles and convictions in order to evade arousing the ire of alien groups in America or of materialistic social systems anywhere in this One World which scorn our Christ and assail his ways. An unholy peace bought at such a price would eventually leave our altars and temples desolate.

The delusion that peace is the only righteousness is a fatal fallacy. As Lynn Harold Hough so pertinently puts it: "In the real world of the permanent distinctions we cannot accept a peace which is based upon exploitation; we cannot accept a peace which is based on cruelty; we cannot accept a peace which crushes personality; we cannot accept a peace which is based on lies."

The plight of our so-called democracy in this world catastrophe is an ominous indication that when it denies its spiritual foundation and turns from its altars it betrays its very life, it commits suicide. Democracy is doomed without the guiding fingers that point above the ground. Today's crisis gilds with a new glory every church spire, hallows with a new splendor every sanctuary altar, lifts to a new eminence every prophetic pulpit. It is a challenge which dynamites the calm conventions of complacent Christianity. It rebukes a so-called faith which is tame and timid and tepid and, alas, too often silent and without luster because it lacks conviction enough to break into a blaze.

V

QUARRIES FOR ALTAR STONES

But the builders of the world's ruined altars must be those in whose inner lives the prayer is answered: "Make my heart an altar, and thy love the flame."

A modern story tells the tale of a novelist who was brilliant, successful, wealthy, but whose life was a wreck. He was sour and cynical. Because of malicious, unjust gossip he had been robbed of the woman he loved and of the happiness of which he had dreamed. Shadowed by this wrong he nursed in his heart a dreadful hate against the one responsible. By travel and literature he made frantic efforts to escape from himself; but under all skies, wherever he went, there went with him a heart that was bitter. When he looked at himself he knew that he had lost faith in love, in womanhood, in God—in everything. At last, almost in desperation he fled to a little fishing village far up on the cliffs. There he came upon a quaint old church, surrounded by corn fields brilliant with crimson pies. Stepping inside he found in the vestibuled p the painting of an old ruin, ivy-covered, window desolate, standing out jagged and ruthless against purple sky. Under the picture was this inscription:

The ruins of my soul repair,
And make my heart a house of prayer.

As he looked, the picture mirrored the ruins of own heart. He saw that inscription written under own life, as its scenes flashed before him: "The r of my soul . . ."

The accusing words tolled like solemn bells.

"Make my heart a house of prayer," he read— reading it he knew that the altar in his inner life been the chief casualty under the ruins.

Stepping out of the church into the little gravey he stood on the very edge of the cliff, looking out at smiling landscape. But his gaze was not only with but chiefly within. And there somehow face to with the reality of his own ruined life a wonde thing happened. He began to lift the stones into p for the rebuilding of the altar which once stood th

The first stone, and the hardest to lift, was Forg ness. But at long last he found himself saying, meaning: "My God, I forgive—as I hope to be given."

At the restored altar he knelt in penitence while life surged through his numb and deadened being. A the prayer he had read in the nearby shrine became prayer of his heart and of his lips and was later gra ally gloriously answered in his redeemed life.

The ruins of my soul repair,
And make my heart a house of prayer.

The restored altar is always the beginning of road to the New Jerusalem. That Holy City co down from God out of heaven, but it gets to earth o along the highways of redeemed personalities. Th is no way to work the Utopian plan until we h the Utopian man.

There was one long ago who was appointed ma of vast vineyards which stretched out in the distan but who said ironically of himself: "They have m me keeper of the vineyards, and my own vineyard h I not kept." His inner arbors were in ruins.

Only with the ruins of our own soul repaired we ready to stand up with the Master Builder, to h him rear the altar of the new temple of humanity.

"Then stood up Jeshua, with his brethren, builded the altar of the God of Israel; but the foun tion of the temple was not yet laid." Here is so thing as old as the Exile, and as new as Hiroshi Here is the supreme priority. The only answer to atom is the altar.

Shall it be said in a radiant tomorrow that halfw in the twentieth century, when the very earth tremb on the brink of destruction, when the great decis of all the ages was faced—life or death, the bless or the curse—when pagan forces had invaded a desecrated the holy places of all the earth, amid ruins there stood up the saving remnant of the Jesh and builded first the altar of God?

Victory Over Fear

By GEORGE A. BUTTRICK

There is no fear in love; but perfect love casteth out ; because fear hath torment. He that feareth is not le perfect in love. I John 4:18.

CURRENT magazine asks, "What do *you* fear?" It offers photographic studies of people fear insecurity, or sickness, or loneliness, or old ; and gives advice, not without wisdom, as to the hod by which each fear may be overcome.

Everyone, even the bravest, has some fear. In childhood we invest some innocent noise with the stealthy tread of a burglar, and in later years we may live in a vague apprehension of death. Nowadays life is shaken as by an earthquake. We fear the future just because we know it will be changed—and because it is therefore doubly uncertain. Vast formless misgivings haunt and frighten our world today.

I

There is a certain virtue in our fear. If we had no we could show no courage. Unaware that danger angerous, we would not be brave but just unfeeling ike the stubborn stump of an oak tree. That soldier, used of cowardice, answered with understanding: f course I'm afraid. If you were as afraid as I am, would not go on." The fear poses our problem, grants us our opportunity.

Besides, fears kept within normal limits are an honor- safeguard. The sign at a railroad track, "Stop, ok, Listen," is an appeal to fear; and the fear is an et. We fear hunger—and the fear keeps us at work. fear fire—and rightly we equip the house with ıtning rods and fire extinguishers. We fear infection nd school ourselves in habits of cleanliness. Some ısense has been written about the old-fashioned aching and its appeal to fear. The appeal was over- ıe both in quantity and in kind, but it was not ntelligent or necessarily coercive. Doctors appeal to r: "Do this, and you will die." A touch of proper r might have helped to save us from the selfishness t brought our recent tragedy. Books use the appeal: h a book as *The Road to Serfdom*. Preachers can it within measure; for fear, if normal, acts as a errent and even as a guide.

II

But think of a man so afraid of hunger that he hoards ney to become a miser, or dies from overwork! Think a man so afraid of infection that he becomes hypo- ndriac—dying of nerves instead of by germs! Due f-respect driven beyond its limits becomes self- ıceit: the virtue is now a vice. So due caution running d becomes panic: that virtue is now, if not a vice, certainly a threat. Leslie Weatherhead has properly said that such fears are blackmailers: the more a man yields to them, the more he has to yield. The tribute ever increases, and it is the wealth of his best nature.

How many are our fears! Psychology has charted them: acrophobia, the fear of high places; claustrophobia, the fear of closed spaces; monophobia, the morbid fear of solitude. You could add your phobia to the list. Modern advertising thrives on them to its discredit. Some people fear being scrawny, so the ads confront them with the picture of a man almost cadaverous, and asks, "Is this you?" Other people fear being brawny, so the picture is of a mountainous lady; and the garment recommended is, I think, called "slenderizing." The ads have an unwitting pathos: they remind us that multitudes of people live with some fear suspended over them like the sword of Damocles. Perhaps they fear a little thing, and so make it great—like that Bengal tiger that was frightened by a mouse. Perhaps they fear a big thing—the judgment of God upon them for their sins. There are those who would argue, with far more truth than shallow minds would allow, that all fear springs from our sense of guilt entangled with our awareness of our mortality and our ignorance.

III

What are we to do with our fears? That is not the deepest question, because the direct dealing with fear is not necessarily the best dealing; but it is a question worth asking. We could all answer it. Even so, a plain statement of the answer will help us.

The fear should be faced. We cannot evade it; and, if we could, we would feel unworthy. We are like the man described in Coleridge's "The Ancient Mariner," who knew the dread shape was at his heels; and who, resolving not to look around, still knew that he was pursued. It is better to look around. Every man should say, "What am I afraid of?" and give himself an honest answer. He might be wise to seek help about the origin of his fear. That is a matter on which psychology has brought both light and blessing. The soldier who feared the dugout, and insisted on exposing himself in the open trench, was governed by an earlier experience—which was uncovered, and interpreted, and was drained of its hurt. Sometimes the fear disappears just by being faced. "I am afraid of ridicule," we say: and we answer ourselves, "But why? 'They say. Let them say.' " If we are afraid of poverty, it is worth remembering that poverty was chosen by St. Francis as his bride. The fear should be faced.

Then it should be met by action. One psychologist, Dr. Myerson, so strongly insists on the action that he even pleads that unwise action is better than none—better, that is, than living under a fear until we are mesmerized by it, like a bird under the fang of a serpent. Says Shakespeare:

> Or in the night, imaging some fear,
> How easy is a bush supposed a bear!

If we know it is a bush (usually we do), the thing to do is to walk over and shake it. If there is good reason to suspect it *is* a bear, the thing to do is to shout: we shall

find that the bear is more afraid of us than we of him. In the fear of ill-health, the action is to go without delay to a doctor. In fear of loneliness, the action is to share the fact with a wise counselor or deliberately to share some neighbor's suffering: there is plenty to share. In a vague, unfounded, formless fear, the proper action is work, or athletics, or a hobby. A racing engine with the clutch out soon chokes with carbon. To throw in the clutch uses the idle energy, so that we may travel and surely arrive. And just so it is with a fear—the strategy is to throw in the clutch.

IV

All of which you could probably have told me. These methods are wise, but they are only palliatives—a plaster on the wound instead of a cleansing of the blood. Suppose the world means to torture us. There seem to be signs. Suppose that life, when we have faced our fear and met it by action, still defeats us, and means to defeat us. F. W. H. Myers used to say that if he ever reached heaven, and was allowed to ask questions, his first question would be, "Is the universe friendly?" He failed to see that if he reached heaven he would have no need to ask the question. Is there a heaven of good will encompassing this troubled earth—as the sky overarches all storms, and the cup of earth holds all the tumult of the sea: "Underneath are the everlasting arms." Are they? That is what we want to know—not in the certainty that would cripple action, but in the certitude that would beckon action.

Our fears are themselves twistedly prophetic of that heaven. Our fear of sickness means that we feel that life intends us for health. Our fear of loneliness is proof of our faith that we are not meant to be alone. Even our fear of deserved punishment means that, deep within us, we understand that we were made for holiness. There is a great yearning in us, of which our fears are but an inverted or perhaps perverted form, for soundness and joy and eternal life. The Bible, with poetry as well as poignancy, likens it to the thirst of deer; which, they say, can sense water at a distance of miles: "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God."

The real victory over fear is not in anything we can do, or even in anything a minister or psychologist can do for us, but in some sign given by the universe (or by God) that these deep yearnings, of which our fears are but the broken sign, are known and satisfied. There *are* signs! Friends are the sign that we are not intended to live in loneliness. Doctors, by their skill and loyalty, are the sign that sickness can be overcome. But these signs of earth are never enough: friends fail us, or die; and doctors themselves at the last have no defense against sickness, even for themselves. What we need is some sign lifted up above the earth, of which we are moved to say in love: "There God is speaking!" Dr. John Whale has a musician friend who waits almost quiveringly for some rapturous phrase in a Beethoven symphony, and then says: "If that is so, there is no need to worry." At a guess that phrase comes toward the end of the slow movement of the Fifth. There is one phrase, one Life, in all this discordant music of our earth, so rapturous, so tremulous with unearthly li that we say, listening to Him: "If *He* is so, there i need to worry."

Everyone about Jesus was afraid when he cam die, but he was not afraid. The priests were af that if he lived their pride and place would be th ened. Pilate was afraid that Caesar might depose and the mob played upon the fear. The soldiers afraid: an army is always the sign of a vast fear. disciples were afraid: they forsook him and fled. he was not afraid: he had prayed, and renewed his in God, and so was strong. Of all the actions by w fear may be met, there is no action like prayer.

V

The overcoming of fear is not by direct action, by indirect: it is by the expulsive power of love: "T is no fear in love; but perfect love casteth out fe A mother has no fear of sickness for herself when nurses her child. She has no fear of weariness or de She will keep her vigil all night, and the next ni Even human love casts out fear—or would, if it perfect. The Christian saints are not people diffe from ourselves. They were not peculiarly blesse temperament: many of them, like Paul, had unwo stubbornness to overcome; and they were all me like passions with ourselves. They were not peculi blessed in their environment: they lived in times ours: those in the Catacombs lived in worse pers tions, in dim galleries choked with human dust, a six million tombs. They had exposed themselves Jesus. They learned to love Jesus with reverent a They found that his spirit ran out to meet their spi nay, that he in love had come to find them. This the perfect love . . . not because they were perfect (they were sinful), but because *he* was perfect- perfect that he suffered and died and rose again to s them, however undeserving, from their sins.

That actually is what this text is telling us. "F hath torment": the word is *punishment,* and is use the stripes laid upon slaves. But "we may have b ness in the day of judgment"; the word is *freed* and is used of sons. God, by the coming of Christ, loved us from the slavery of sin and fear into the co dence of sonship. The perfect love is his, not o and then ours by response. It makes us indifferent to vigil. It fires the will. It know itself to be stronger t death. Faith in Christ by prayer is the really saving In him that motto on a mantel in an ancient inn Bray, England, comes true: "Fear knocked at the d Faith answered. None was there."

VI

The first words concerning Jesus were: "Fear n for, behold, I bring you good tidings of great jo Among the last words ascribed to him are these: "F not, I am the first and the last. I am he that liv and was dead; and, behold, I am alive for everm and have the keys of death and of hell." That l that faith, is the victory over fear.

When Pelopidas was leading his band of Theb

inst the Lacedaemonians, they stumbled upon a band he foe. One of the fear-stricken said to the leader: 'e have fallen into the hands of our enemies!" He , "Why not they into our hands?" Have we fallen the fear of sickness or loneliness or sorrow or th? No, the fear has fallen into our hands! Have we our sins fallen into fear of judgment? No, judgment fallen into our hands, because we have fallen into hands of the merciful Christ. "Fear hath punish- it"—such as is kept for slaves. "But there is no fear ove"—such as is kept for sons, for the sons of God ored to sonship through our elder brother Christ. erfect love"—his love for us, and our answering love him—"casteth out fear."

The Lost Week End

By L. E. SCHWARZ

CHARLES JACKSON wrote a novel about five years ago which he entitled *The Lost Week End.* has subsequently been made into a movie. Because his superb acting in it, Ray Milland won the coveted car and brought to the picture much publicity. The craving and misery of an alcoholic are dramatically portrayed. Its realism approaches horror at times. Great, however, as the picture is, it may leave a person with a false conception. One memorable scene took place in the alcoholic ward of the Bellevue hospital. Because of some subtle jabs taken at prohibition, one infers that the ward owes its existence to that famous era. Did not the attendant maliciously say, "You should have n this place during prohibition"? According to . Asa Ferry, "A curious listener decided to look the tter up. He found that the ward had been closed lack of patients, and the space had been used for hildren's ward. But it's open now!" Keeley Instite for the treatment of alcoholics, at Dwight, Illinois, s a similar history. During prohibition, it closed the ge hospital and moved its patients into a little cotge. Now it is full.

THE BIBLE ON LIQUOR

In an issue of *Life* magazine last spring there apared an interesting pictorial study of the liquor oblem. A second glance at the pictures makes one iously doubt the impartiality of the article. Much *Life's* advertising income is derived from the liquor erests. The study does not betray that fact. The ader comes to the conclusion that the moderate use liquor is good for one's health and spirits. The Bible even misused to support this position. A quotation om the thirty-first chapter of Proverbs appears: "Let him drink, and forget his poverty, and remember his misery no more."

But look what precedes those words: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes to say, Where is strong drink, Lest they drink, and forget the law, and pervert the justice due to any that is afflicted. Give strong drink unto him that is ready to perish, and wine unto the bitter in soul: Let him drink, and forget his poverty, and remember his misery no more."

Another quotation in the same article was taken from Isaiah: "There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone." But in the American Revised Version, this eleventh verse of the twenty-fourth chapter reads: "There is a crying in the streets because of the wine; all joy is darkened, the mirth of the land is gone."

Of course, Paul's advice to Timothy could have been quoted: "Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities." But even that would have been superfluous, for wine was more important as a medicine then than it is now. Furthermore, it was naturally fermented grape juice whose alcoholic content ran from 2 to 10 per cent by weight. Distilled liquors and fortified wines are comparatively modern, the distilled liquors running up to 44 per cent by weight. Although biblical wine was only about one-tenth as strong as modern whiskey, the author of Proverbs wrote: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

And again: "Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; They that go to seek out mixed wine. Look not thou upon the wine while it is red when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder."

LIQUOR AND THE DOCTORS

The insurance companies do not consider strong drink to be an asset to health. They refuse to insure heavy drinkers. In his book, *Psychiatry and Mental Health,* Dr. John Rathbun Oliver lists alcohol as one of the exogenic causes of insanity. Dr. Dayton, working for the Rockefeller Foundation, reported that 20 per cent of all mental patients in the United States are alcoholics (Cf. *Social Progress,* October 1942). And although cirrhosis of the liver is not limited to alcoholics, it is more prevalent among drinkers than nondrinkers. Evidence to the contrary in this general field tends to be negative. Physicians sometimes say that in the case of a coronary occlusion the moderate use of liquor is less "harmful" than smoking.

There is one thing for which *Life* magazine should be complimented. It presented dispassionately a subject on which emotion usually befogs the reason. For several years the Yale School of Alcohol Studies has been making a similar contribution. When feelings erect a barrier between friends, it is difficult for them

to help one another. Our interest in those who differ from us should be greater than our criticism of that which causes the difference.

In Kansas we are concerned about enforcement officers who disregard their duty, and about judges who betray the Constitution by their personal practices. And we can't help being concerned about sophisticated editors, social groups, college, high school and junior high school students who consider it smart to mock the law by imbibing freely. Of course, it is difficult to persuade young people that it is wrong to steal, from their parents, drinks which their parents have illegally procured. It is also of concern to us that while other areas are so disgusted with their wet experience that they are turning dry, we are being subtly propagandized by the wets to the effect that there would be less drinking and less bootlegging if people could buy all they wanted on every street corner. Would there be fewer murders if we repealed the law against killing? According to the Alcohol Tax Unit, Georgia and Alabama lead the other states in bootlegging. (Cf. *Collier's,* November 28, 1942) In Kansas there is less bootlegging than in other states with attempted controls. While we recognize and regret the hypocrisy in our present situation, let us not jump from the frying pan into the fire.

WHY DO PEOPLE DRINK?

Why do some people drink intoxicants? There are two big reasons. 1. Drinking makes for social ease and relaxation. "Wall flowers" lose their inhibitions, and tense people drop their anxieties. This is the motive for most social drinking. 2. People drink to escape and to forget. Life is so complex and they are so inadequate, or troubles are so large and they are so small. A couple of drinks and they forget about their handicaps. A pseudo courage comes which dwarfs their difficulties. A few more drinks and they forget their problems entirely. In this second group, we find the people who drink to get drunk.

Now, why do many refrain from drinking themselves and oppose it in others? The main reason is the fear of alcoholism. About fifty million people in the United States, half our adult population, drink. Four million of these people are excessive drinkers. Seven hundred and fifty thousand of them are alcoholics. They are the miserable men and women who fill our institutions and who clutter up the gutters of our cities. They are slaves of a vicious master. But even moderate drinking has its hazardous elements. It slows down one's reactions and makes driving, for example, dangerous.

THE PRICE OF DRUNKENNESS

Have you ever stood by the casket of someone who was run down by a drinking driver? Or have you tried to pacify an alcoholic who yelled for fear because of delirium tremens? I have. It is difficult under such circumstances to see much good in liquor, be its use moderate or excessive. When I was a boy, before prohibition, I saw a prosperous relative lose his wealth, his health, and finally his sanity. He began by drinking socially with his business associates and ended a ra maniac. As long as men do die that way, would more impressionable boys and girls could see th Of course, it is only a minority who are so victimi by alcohol. To the majority, drinking is associated social cocktails and highballs. To the minority, i associated with broken homes, broken fortunes, bro bodies, broken lives. The majority could stop drinkin they would. The minority would stop if they coul

Some of us are called upon occasionally to work the minority. Our observation is that the men never start using intoxicants avoid the danger of using them. Many people do not feel that the ris worth while.

Then there are those who do not drink because their desire for health and efficiency. It suffices her say that we are under divine obligation to keep bodies clean. The Eternal Spirit would dwell wit these earthen vessels. As for efficiency, this mechan age makes drinking a hazardous liability. May the G Lord deliver us from drunken drivers, engineers, pil surgeons, druggists, soldiers, statesmen!

THE COST OF INTOXICANTS

Another reason for refraining is the expense. I conservatively estimated (cf. the address delivered Dr. George Barton Cutten, president of Colgate U versity, before the Northern Baptist Convention, Cl land, May 27, 1942) that five billion dollars a year spent for alcoholic drinks. It costs another five bil to enforce laws pertaining to taxes and taverns, to m tain courts and jails for offenders and institutions chronic alcoholics. Still another five billion dollar lost to the nation because of industrial absenteei inferior workmanship and inability to work at all. other words, liquor costs the nation about fifteen lion dollars. And for this outlay of money, the gov ment gets about one billion five hundred million dol in taxes. Instead of the drinkers supporting the sc system, the non-drinkers must help generously to for the liquor traffic.

According to the Kansas United Dry Forces, "t are 600 colleges, universities, trade and professio schools in America. With our drink bill we co give each school $1,500,000 for new buildings, $2,0 000 for endowment, employ 20 extra professors a salary of $5,000 each. We could give to each sc $100,000 for a library and $300,000 for a scien laboratory, provide $500 scholarships for 200 yo give 50 scholarships for graduate work at $1,000 e retire 10 of the present faculty on a $3,000 pens and hire 757 graduates at $2,500 per year to other youth that the colleges are ready to assist then building character and usefulness and that liquor dri ing brings no value but destroys both happiness character."

In the Old Testament we are told that the tithe longs to God. It is the rent we pay for living in world. Whatever we contribute beyond that is a In the New Testament Jesus commended the tithe, went way beyond it. He taught that everything

ve belongs to God. We are, therefore, not only sponsible for giving him the tithe; we are also sponsible for administering the remainder wisely. the light of present need, there are a good many ople who believe that spending money for liquor definitely unwise.

BOTTLE VERSUS BIBLE

And finally, within Christianity can be found better eans for finding social ease and security. Too often e bottle betrays its user. Notice how many news- per articles contain words like these: "The accused mitted that he had been drinking." Recently we ad about a mother whose baby strangled in an auto- bile while she drank and danced in a roadhouse. Oklahoma a man recently died in the electric chair killing his wife. He repented of his crime and tributed it to drunkenness, but that did not restore wife nor save his life. Many men have found their blems to be much worse after a spree than they ere before. Instead of drowning their troubles, they itated them. Well, the Christian method has no d reactions. We can cast our cares upon God, and d in our relaxed state a new efficiency. Conscious of goodness, we can be at ease under trying circum- nces. And if forgetting is our great need, then, st of all, let's get God's forgiveness.

What is the conclusion? Is it a stand against re- mission? Not necessarily. If there is a sizable group at wants it, the democratic procedure would be to t the matter to a vote. If a majority of people in the te are wet, a prohibition law could not be effectively forced regardless of the moral law which it reflects. n the other hand, an overwhelmingly dry vote would ve a salutary effect.

This, however, is the conclusion. If there is an coholic who wants to be free from his vicious master, recommend the Alcoholics Anonymous. In their fel- wship men have found both mastery and God. To se who face the temptation to begin drinking, I sound is word of warning: If you never start, you'll never ve to struggle to stop. And I suggest that those o do drink occasionally face the issue anew. For eir own sakes and the sake of others, is it worth ile? God is willing to give a person the relaxation d release he needs and desires in ways which will feguard his future.

God's way is to work through surrendered souls. And ch surrendered souls, having a power which is not of is world, may be used to change the world. And why t quite soon? We have had enough of the killing, and e starving, and the oppression of free souls by the wer of mammon. We have had enough of the deceits d cruelties of a civilization that has lost its way. The ne is ripe for another and a better order. The first cessity is to believe in its possibility because God is hat he was shown through Christ to be. And the cond is that we let him have us to use as he will.

A. Herbert Gray.

Four New Notes in Religion

By EVAN J. SHEARMAN

NOTES as new and yet as old as the good news of the gospel should be sounding clear throughout the earth and reverberating in the hearts of humankind. Not that the chord they produce has ever been entirely silent but at times and in places one or more of the notes has been too weak to hear, detracting from the full musical effect. Today especially the church must sound these notes.

I

The note of a God who is holy. "The church is infected with the spirit of self-sufficient humanism," proclaimed the Bishop of Rochester to the annual assembly of the Church of England. Said he: "Today we confront a new phenomenon. A generation has lost God and the whole spiritual dimension of life. After a second world war in one generation half the people of England are worse than heathens in that they believe in nothing, not even in themselves. And the church has lost its vision, vitality and spiritual authority because it has succumbed to spiritual anemia." Could we insert the word "America" in place of "England"?

Have not some of us in recent years who have been taught to think of God as a Comrade, a Friend, a God of love, so stressed his imminence that we have conceived him almost wholly as benign even to the extreme of accepting him as a heavenly Santa Claus with a pack full of gifts for everybody? Or else we have given him the role of celestial bellboy to whom many of our prayers are offered in lieu of a snap of the fingers or a generous tip. Because of our stress on the availability of God to comfort us and supply our needs we have thought of him in much the same terms as when we say little girls are made of—"sugar and spice and all that's nice." I would not subtract for a moment from the consciousness of love and protection which a sense of the nearness of God brings or from the exaltation which the privilege of being co-workers with him affords. But sometimes we have confused our ideas. We have lost the impulsion to awe in becoming chummy with God and have thought that a God of love was a God who is soft.

Once more we must remember that God is a God of righteousness as well as of grace and that in his consistency reside the highest moral principles. There is such a thing as the wrath as well as the love of God. All that is tender and self-giving in the term Father, which Jesus applied in a new way to God, we want to cherish. Equally we must remember that the finest type of father, expressing the fullness of love, is at the same time a man of exemplary standards and sometimes is firmly discip-

linary with his children. Today again we need to see God high and lifted up, as did Isaiah. At that vision of divine majesty which he beheld, the prophet was smitten with humility and shame. "Woe is me," he cried, "I am undone; for I am a man of unclean lips." As an awareness of the holiness of God comes over a man he becomes smaller in his own sight and perceives the guilt in his soul. We need more of that sort of experience. Then the angel of the Lord will burn out the wrong as he did for Isaiah and then we may rise up and at God's invitation to perform for him a mission, reply: "Here am I, send me."

Many of us have lost the fear of the Lord from our hearts. To return to the fear of the Lord which is akin to awe, and move on to reverence, is to experience the beginning of wisdom. Holding that in the core of our personality, as learners we grow from that to understand the greatness of love. That is why I say, today, sound the note of a God who is holy.

II

The church must sound the note of a way that is narrow. This is not a new note, but it is new to a great many. It is a note which Jesus sounded centuries ago. "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it. Wide is the gate and broad is the way that leadeth unto destruction and many there be . . . . " That word "strait" is spelled s-t-r-a-i-t, not s-t-r-a-i-g-h-t. There are comparatively few people around the strait gate, not too many taking the narrow way. But there are throngs crowding around the wide gate and coursing through it into the broad way.

As a pastor, meeting inquirers and new Christians contemplating church membership, I felt I should begin at once with the things that a Christian should do. I am sure that a positive approach is much the better. Christian beginners catch the wrong idea at the start if the Way is introduced to them as immediately prohibiting the doing of a number of things. What are the things that a Christian is to be and to do for Jesus in his private life, in his home, church, community and world? These ought so to claim his attention that he will not desire that which conflicts with the new direction of his life. There will not be time and money for the mediocre or base. Of course in time all of life's expressions and contacts must be surveyed in the light of Christ and Christian choices made. The Christian must be found at the *strait* gate and moving along the *narrow* way.

Those men and women who fervently strove to discover how to manufacture and use the atomic bomb before other nations should have the secret, entered in at a strait gate and walked a narrow way. They were utterly consecrated to their task and concentrated upon the accomplishment of their sole purpose. They achieved their goal. Ought not Christians engaged in the invasion of the world by the Spirit of Christ to match their exclusive application?

Those who walk the way that is narrow are called upon to sacrifice. The general opinion regarding sacrifice is sometimes beside the point. Sacrifice is not so much the giving up of something small or great. is the setting apart or "making holy" of what oth wise we might have had or done. The translation attending a moving picture entertainment a week i the meeting of a neighborhood interracial club, instance, is a suggestion of what I mean. The narr way requires sacrifice. Today, sound the note of a v that is narrow.

III

The church must sound the note of a faith tha contagious. Could you set down what are your Ch tian convictions? Try to write out your own cre We Christians should be able to do that. You r be familiar with the Apostles' Creed and say, T is sufficient for me. If so, put it out of your mind the time being and think through what with your m and heart you believe about God, Jesus and the H Spirit. What is your idea of sin, forgiveness and vation? How do you think of the church? W are its functions? What about the future life? down in black and white your own statements on basis of your Christian development up to the pres Five years from how do it again, and only after have done it compare the two statements to see h much you have grown.

A man's faith is often thought of as his belief creed, but there is another meaning to faith. It is meaning that is most prominent in the New Testam In fact, the verb translated from the Greek "belie has no exact equivalent in English. We have no v "to faith." The predominant New Testament use the idea of faith is that of our response to God wh ready to communicate with us and to do for us ev thing that he promises. Our faith is our hand reac up to find the hand of God; too often we have thou of him as reaching down to us.

Both kinds of faith, the creed and our respons God's incentive to our souls, need spreading and if experience with God in Christ has made our l different we shall earnestly wish to pass on to ot that which has transformed and so signally blessed Why should not health be as contagious as disease? it not more so? Certainly there are more well t ill people. Sunlight and vitamins are more powe than germs of sickness. Why should not spiri health be victorious over evil? It can be if we witnesses of what we know.

When we think of that word "witness" and rem ber that in the language in which the New Testan was written it is actually the word "martyr," w we have taken over bodily into English, the signific begins to dawn upon us with fresh force. Those call martyrs did not set out to be such. They inter to be the best witnesses for their Master they c be and they finished by having their lives require them. I think of those eleven missionaries behe in the Philippines while in the custody of the Japa To us the archway through which they proceede death shines with eternal beauty and light. We did feel the call as they did to special missionary ser Yet we believed in their vocation so much that we

vill support you in carrying the gospel to the far-
parts of the earth. They were our representatives;
they were ourselves. Through them we were
sses; through them we were martyrs; yet our lives
ace were spared. We believe as thoroughly now
en they were alive that the gospel should be taken
ers who have not had the opportunity to receive
have we. Believing as we do, we now either go
lves or redouble our efforts to enable others who
re God wants them to do the work of mission-
to give Christ to the nations. Power is ours to
y if we will but take it. The Lord promised:
ye shall be witnesses unto me." Today, sound
te of a faith that is contagious.

IV

e church must sound the note of a joy that is enchable. The countenance of a Christian should
se that the spirit within is happy with that over-
which Christ gives to master success or failure,
ss or health, pleasure or grief. No Christian has
ght to be an advertisement for misery. The writer
e Hebrews characterized the Lord as one "who
e joy that was set before him endured the cross,
sing the shame, and is set down at the right hand
e throne of God." Through all with which life
onts us, we his followers should possess that joy.
of the opinion that Christians need, besides their
peachable hymns of worship, excellent songs of
wship expressive of the personal and commonly
ienced new life and growth in Christ. Some of
lder gospel songs fulfill this need today, but many
em are theologically questionable or treat only one
of Christian truth. Too, some of the older and
ore modern songs have music equal or inferior to
of the popular swing music of the day. For many
would not deign to vocalize or tap their feet to
, these gospel songs and choruses afford the same
f emotional outlet for energy as does swing music
hose who indulge in it. One's religion should be
ble and there is a high summons to someone to
t or write words and music to which Christians
r present day can respond with their whole heart
se of a past generation did to the fellowship songs
welled up out of Christian experiences in the
ght-forms of that day. Let folks around us be
e of the joy that cannot be quenched which Christ
us. Sound that note!
ur notes in religion to be sounded: a God who
ly, a way that is narrow, a faith that is conta-
, a joy that is unquenchable. Servants of God,
together to sound these notes in one glorious chord
ghout the earth!

---

o many of us pray "Thy Kingdom come," and
add an unconscious mental reservation, "if it can
according to my plans."

---

e heavens declare the glory of God, but if a man
not find God in his own heart he will never really
im anywhere.

Can the Church Survive?

By TALMAGE C. JOHNSON

Finally, my brethern, be strong in the Lord, and in the power of his might. Ephesians 6:10.

CAN the church survive? This is, I assure you, no rhetorical question. If you think that I am asking it merely as a pretext for asserting a categorical affirmative, you are quite mistaken. If the question were "Can Christianity survive?" I would not hesitate to answer emphatically, "Yes." Because ideas and great ideals never really die, the influence of Jesus Christ will never be utterly lost to mankind.

But in raising the question "Can the church survive?" I am asking about the survival of organized Christianity as we now know it. Frankly, I do not know whether that can survive or not. I know that now it barely is surviving. "For the most part," as Bernard Iddings Bell says, "it has ceased to have any influence worth mentioning over human affairs; many of its members have little or no respect for it, attend its services only at their convenience and contribute to its support far less than they spend on amusements and luxuries; and pay absolutely no heed to its teachings." As a matter of fact, the majority of its constituency knows very little about what it teaches and fails to practice what little it knows.

THE CHURCH IS 'MARGINAL'

What does the modern church have to do with family life in America today? It pronounces the marriage ceremony for many couples and makes people promise "to love, honor and cherish" one another "until death do us part." But the promise made means little to many of them when romance wears off. The church seems impotent to persuade those whom it has married to remain true to their marital vows. The divorce rate continues to mount.

What does the church have to do nowadays with commercial and industrial affairs? It talks about a law of love and service, and outstanding leaders of the business world pay lip service to these ideals. But the business world continues to think and act in terms of cutthroat competition and swollen profits. Both capital and labor strike against consumers and the common good. Private enterprise still is not enterprising enough to attempt serious cooperative programs.

What does the church now have to do with education? It still meagerly supports some denominational colleges. It administers now and then artificial respiration to a dying Sunday school. It talks much and learnedly about "religious education." But the truth

is that one looks in vain for any effective religious education in the homes, the schools, the colleges or the churches. Never perhaps in human history has formal education been so thoroughly godless, or religious illiteracy more widespread.

RELIGION AND POLITICS

What does the church have to do in these days with politics and the policies of government? Merely to mention these things is to be stopped by the ancient shibboleth of "separation of church and state," and a firm imperative "to preach the gospel and stay out of politics." Of course, it is a good thing for a political candidate to be known as a churchman or teacher of a Sunday school class. But for a man in public life to advocate a practical application of the Christian doctrines is to be assailed as "that dreamer," "that visionary idealist."

Now these are the principal areas of life; they are the activities which make up our modern way of living. The family, the school, business and the state consume most of people's interest and time. And if the church must stand apart from these areas of life, nothing is left to it except the marginal things, and there is little reason for its survival. If it cannot influence life, it might as well go out of business.

And it almost has gone out of business. Many of us preachers are finding it more and more difficult to get voluntary workers to carry on the essential activities of the church. We simply cannot hold the status quo much longer. The time has come for the church to make a stand; nay, to launch a counter offensive against the world, the flesh and the devil.

An army may retreat strategically for a season. It may lose a number of battles without losing a campaign. But sooner or later it must make a stand and launch an offensive. The same is true of the church. Like Joffre at the Marne, we have reached the point where we must say, "They shall not pass."

WEAPONS FROM GOD'S ARSENAL

If the church is to make such a stand and launch a counter attack with hope of success, it will have to arm itself from the arsenal of God. Within that arsenal are weapons which belong peculiarly to the church. But the church has too generally been using the weapons and the technics of the world.

When the world wishes to put over a program, it sets up an organization with committees and officers. It plans its campaign with cleverness and ingenuity. It arranges for as much publicity as possible. It calls mass meetings and whips up emotions. Insofar as possible it develops pleasure, fun and fellowship in connection with its program. Did you ever hear of a drive of any sort that did not start off with a fellowship breakfast, luncheon or dinner? You can almost assure the success of any campaign launched with a sufficient number of plates of roast chicken, mashed potatoes and garden peas. All of which is very good for the sort of things the world wishes to accomplish, many of them very desirable things.

But the church will never succeed in reac ends by such methods. Social good times, handshakes and pats on the back will never the church to survive or greatly advance its If iced tea and sandwiches, coffee and cakes, luck dinners" could usher in the Kingdom of earth we would be far nearer it now than If intensive organization efforts and multipli meetings scheduled could achieve prestige and i for the church, it would surely be the most p agency in our land today.

No, these things, however well they may w the world, are not suited to the church's warfa pendence upon them is largely responsible for i ing drifted into its present position of a t minority, begging an increasingly indifferent p for occasional smiles and spare change.

'STAND THEREFORE!'

The church will not be able to halt its retre it has resort again to the mighty arsenal of Go weapons available to it there are described thus b to the Ephesians: "Stand therefore, having yo girt about with truth, and having on the bre of righteousness; and your feet shod with the p tion of the gospel of peace; above all, taking th of faith, wherewith ye shall be able to quench fiery darts of the wicked. And take the hel salvation, and the sword of the Spirit, which word of God: praying always with all prayer a plication in the Spirit, and watching thereunt all perseverance and supplication for all saints. the average church member of this generatio sort of talk may sound quite old-fashioned, like about bows and arrows in an atomic age. But s weapons do not become outdated as do military w and we have no cause to believe that any chu of modern times can recommend more effective s armaments than did the great apostle of th century.

The church cannot possibly survive on the l a civic club, a fraternal order, a benevolent or association, an open forum, or a study group. It survive as any kind of worldly organization, dep upon human goodness, human wisdom or hum genuity. But it can survive as a divinely esta and preserved institution, as the instrument divine purpose. as the organic body of Christ. survive if it siphons a supernatural power into affairs. If it fails to do that, it does not dese survive. For there is no religion without a super element. There may be good sociology, sound psyc and a noble ethic without reference to the supern but not a genuine religion. And the church's p function is the promotion of religion.

SOME TASKS AHEAD

What the church is, is much more importan what the church does. It cannot survive by doin deeds. No matter how noble a program it unde if it directs itself primarily to conducting a pr

ys are numbered. There is little cause for com- about what the church in these days advocates. real cause for complaint against the church is that w lacks the dynamic for getting done the things it advocates. It is impotent to do what it wishes because those who constitute it have not been ged and made "new creatures in Christ." Let the h become what it ought to be, a fellowship of ged human beings, and it may undertake with ss all the tasks which confront it.

hat are these tasks? It might be well to list the r ones, although still insisting that they cannot complished by an unregenerated church member- using the spiritual weapons available to it.

st is the task of transforming provincial and nalistic individuals into world citizens. Sir Alfred nern, distinguished professor of international re- s, was asked, "What in your opinion is the greatest cle between us and the building of an enduring l order?" To which he replied, "The small scale idual." The church is probably the only agency ransforming small scale individuals into world ns.

second task for the church is that of preserving trengthening family life. We have almost reached oint of accepting premarital and extramarital l relations as normal and proper. We are almost to admit that chastity is no longer a duty be- cause it is no longer possible. Only the church is left to insist that fornication and adultery are wrong and that they create, as the late Archbishop of Canterbury put it, "a dreadful astonishment of God." And only thus can the family be saved.

PREJUDICE AND INTOLERANCE

A third task for the church is that of combatting prejudices and intolerances in which are rooted most of the social problems of our times. These are uprooted not by logic, and not by statutes, but by "the expulsive power of a new affection." Only the church provides men with an object worthy of such affection.

A fourth task for the church is that of comforting, healing and saving individuals perplexed, confused and wounded in the processes of a complicated, tension-producing civilization. In stressing the truth of "the social gospel," let not the church forget to cry out continually, "There is a balm in Gilead."

A fifth task for the church is that of fostering humanitarian programs, voluntary sharing with those in need. Social welfare and international relief need heart as well as head; perhaps they need heart more than head.

And a sixth task for the church is that of proclaiming the Christian faith to all mankind, evangelizing the world. Had the church seriously undertaken this long ago, it might have averted two world wars. Now it

Worth More Than Money

A Sermon for Children by Reuben P. Jeschke

AST SUMMER the newspapers in the United States told the story of a brave American soldier, eant Hensel by name. He was reported to be— that time at least—the only soldier of our coun- ho had lost parts of both arms and both legs in ar.

he Detroit newspaper started raising a fund for eant Hensel. People from that city and elsewhere in various sums of money which they wanted him ve. When the money began to come in the ser- 's birthday was only a few weeks away. It was fore planned to give him all the money that was ed as a special birthday present.

ay by day the newspaper reported how much y had been received up to that time. It made ing reading, for the total amount quickly became r and larger. Some probably gave because they already his friends. Others may have felt that he in need of this help. But I think most of the e sent in money because they liked his spirit and ed to encourage him. Even though he had been dly wounded, this young man didn't want to sit nd idly for the rest of his days. He was planning y a chicken farm, and in that way he would take of both himself and others. By the time of his day an amazing total of almost seventy thousand dollars had been collected, more than enough to buy a very good chicken farm.

It was such a fine thing of all those people to help him after he had himself given so much for his country! A spirit like that makes us all feel good on the inside. Yet I am sure that, if he had been able to choose, Sergeant Hensel would rather have had his hands and feet back than to have the seventy thousand dollars. No amount of money can ever really be worth as much to us as our eyes, our hands and feet, or some other part of our body. More precious to you even than these is your mind, with which you think, or the spirit of life in you. Jesus once said: "What shall a man give in exchange for his soul?" By that he meant to say that nothing else is so valuable. At another time he said: "Life is more than meat, and the body is more than raiment." In other words, there are more important things in life than what we eat or wear.

Let us be glad today that we have good minds and healthy bodies. They are worth much more than money. Let us take just as good care of them as possible that they will not be hurt needlessly. Let us remember that our minds and our bodies are gifts from God. We can always use them in a way which will serve him.

has the opportunity of conducting the greatest missionary effort in all its history.

With such challenging tasks confronting it, dare the church fail now? With such tremendous issues at stake, dare we let the church go out of business? But fail it will, go out of business it will, unless the church itself become what the church ought to be, the living body of Christ. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members of one another." That is what a real church is. A real church can survive. A real church can perform the tasks which now so desperately need to be undertaken. If the modern church cannot be a real church, by all means let us abolish it so that a real church may appear.

The Touch of His Hands

A COMMUNION MEDITATION

By J. E. DAHLEN

What wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Mark 6:20.

IF ONE were to characterize the life of our Master, one would certainly say that the following quotation from the book of Acts is a most adequate summary of his activity: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." As was indicated, his was a busy, useful life.

The more we study the career and personality of Jesus the more we are impressed with his greatness. He was the most outstanding spiritual leader of all time. He was a great teacher. He possessed a keen mind. He was a lover of people. His personality was such that folk were attracted to him. Because of this they either loved him greatly or hated him fiercely.

THE HANDS OF JESUS

As we consider the subject of the morning, "The Touch of His Hands," we may point out some of the unique qualities of Jesus.

1. He possessed gentle hands. Parents brought their little ones to him "that he should put his hands on them and pray. . . ."

2. He had skillful hands. The sick were healed, the lame were made to walk. Having met a blind man, "he put his hands upon his eyes, and made him look up; and he was restored, and saw every man clearly."

3. He had strong, determined hands. "And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the money changers' money, and overthrew the tables."

4. He had suffering hands. "But Thomas, the twelve . . . said unto them, Except I shal his hands the print of the nails, and shall put m into the print of the nails, and put my hand side, I will not believe. . . . Then saith he [J Thomas, Reach hither thy finger, and see my and reach hither thy hand, and put it into m and be not faithless but believing."

HANDS THAT BUILD—AND DESTRO

The hands of humanity have not always be hands as were those of Jesus. Among the pe earth we find idle hands, cruel hands, destructiv

Geologists have summarized the forces whi much to do with the erosion of the earth, wit forces which make for change on the contour globe. They include wind and rain, heat and c creeping things of earth, different forms of and inorganic elements, and then of cours Where he has gone forests have been cut do fertility of the soil has been depleted, people ha enslaved, cities have been brought to devastati recent happenings at Bikini illustrate what m do with his hands.

During my days in the elementary school w story known as "King Midas and the Golden It was his wish that everything he touched shou to gold. His wish was granted. With del touched the leaves of the trees and the flower garden. They became gold. At the close of t however, when he was about to eat his meal, became gold. Then in despair, as he embra daughter, she was transformed into the golde Now he realized the tragedy of his new gift. of value glitters. In using the touch of his han for the gain of wealth, King Midas had lost hi to have and appreciate the finer things.

Where the spirit of the Christ is, there is ness, a desire to build, to do those things whi for human progress.

THE SPIRIT OF SACRIFICE

The famous German artist Albrecht Durer an artistic masterpiece entitled "Hands" wit many of us are familiar. The picture illustra hands which are held together in a posture of

Durer was one of eighteen children of a goldsmith in Nuremberg, Germany. Early he indications of great artistic ability. Being poo ever, his receiving proper training involve financial struggle.

Somewhere I heard the story that Durer and of his, who was also very poor, were both in in being trained in a school of art. Lacking a financial resources to do this, the two boys de help one another through school. It was agre Durer should complete his training first, w other would engage in hard manual labor to money for tuition.

The period of instruction covered considerab Durer's ability developed greatly. Eventually hi

o an end and it became his duty to work in order
ne other boy might go to school. Much to the
orrow of both, it was discovered that the hands
friend, through the hard toil that had to be
ad become calloused, hard and stiff, no longer
ing the sensitive touch necessary for an artist.
ved Durer to realize that in order that he might
the friend had sacrificed his hands.

HANDS OF SERVICE

great picture "Hands" depicts the hands of his
held in the posture of prayer. They were un-
hands, hands which had labored long and hard
r that another might succeed.
we devote our hands to the work of the King-
o the service of God and our fellow men.
appropriate that this receive our thought as we
about the Lord's table this day to partake of
ments in remembrance of him who did so much

losing it is fitting to quote a verse from the Old
ent: "Whatsoever thy hands findeth to do,
vith all thy might."

orld-Wide Communion

By HENRY HITT CRANE

E SACRAMENT of the Lord's Supper is the
st meaningful memorial and the most precious
tic practice of the Christian church. Instituted
Master himself at the immortal last supper with
ciples, it is at once the most ancient, authentic
iding rite of our religion.

ing the simplest, yet most suggestive symbols
able, bread and wine, Jesus immortalized them
ning them to his very body and blood. Then he
his disciples to eat and drink, that they might
ividly realize the importance of appropriating
his Spirit. "This do in remembrance of me," he said. To sense the significance of this request we must remember the original situation.

The Master knows he is about to die. These, his beloved disciples, thus bereft of his physical presence, must yet carry on his work. Somehow they must be empowered. For should they fail, the Cause would be lost. And there are no other plans.

If only he could in some way make them know that he could and would live on in them! His passionate desire suddenly crystalizes itself in the supreme parable of his life. With the solemn intensity and utter naturalness of inspiration he takes the bread, and breaking it, hands it to his disciples with the fervent words, "Take, eat, this is my body, which is given for you." Likewise he takes the cup, saying, "Drink ye all of this; for this is my blood of the new covenant which is shed for you, and for many, for the remission of sins."

At least three mighty truths Jesus thus sought to establish in the hearts of his disciples: First, that our spirits are to grow strong by appropriating his Spirit, even as our bodies are nourished by partaking of bread and wine.

Second, that whenever we eat and drink it should be made a sacrament of remembrance, a memorial of his sacrificial death; which should teach us, among other things, how to conquer our enemies—seeking their welfare even to the point of dying for them.

Third, that our communion with him and with each other is the essence of vital religion and the one way to achieve the unity of all mankind.

Today, throughout this war-torn world, millions of devoted disciples of our ever-living Lord will take this holy sacrament, repenting of their sins, determining to lead a new life, following the commandments of God, and walking from henceforth in his holy ways. May each one of us participate reverently, sincerely, intelligently and prayerfully.

A Pastoral Prayer

By Porter French

GOD of all goodness and grace, who art worthy
of a greater love than we can give or understand,
us, as we call upon Thee, with the saving minis-
Thy Holy Spirit. Thou art the Father of our
the Life of our lives, the Source of our peace:
nercy is as constant as each morning's faithful
and our wayward lives are restless until they
eir rest in Thee.

ept our gratitude and praise for the good gifts
daily round: for the work that calls forth all our
th, for the trials that test our depth of soul, for
d that calls us forth to serve. We thank Thee for
elping hand, the message of Thine open Word.
adying glimpses of Thy truth; for Thy still small
above the earthquake, wind and fire. O gracious
slow to anger and plenteous in mercy, may our
e fitting instruments of the song of praise within.

We pray Thee for this world of Thine, so fraught with hope, and yet so sad with sin and sorrow. We confess to Thee that our lives have been but feeble answers to the prayer, "Thy Kingdom come, Thy will be done on earth." We do not ask that we be kept safe; we ask only that we be kept loyal: to have eyes to see in human need the Christ upon the bitter tree and ears to hear once more the words, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." O Thou who spake by the prophets and who dwelt in Thy Son without measure, give us grace that with one accord we may follow in their train.

Touch with Thy strength every heart here bowed; heal Thou each wounded, broken spirit. Set Thou our feet upon the expectant road that leads to light and life. Through Christ, our Lord. Amen.

Dr. Fosdick in Missouri

By CLARENCE E. LEMMON

THE RETIREMENT of Dr. Harry Emerson Fosdick from Riverside Church in New York is of considerable moment to us in the midwest. He is our most influential preacher, and this in spite of the fact that many of us have never seen him and only a few have actually heard him preach. Dr. Fosdick has not taken to the road. Other New York preachers like Buttrick, Sockman and Scherer have all been in President Truman's home state repeatedly but Fosdick has not been out this way for a long time. Nevertheless we do not think of him as a remote personality occupying a high pulpit in a gothic church but as a familiar voice entering into our own experiences on the level of our own problems.

Twenty-five years ago his fame could have been attributed to the modernist-fundamentalist controversy. Fosdick was then considered by many as a dangerous radical shaking the foundations of the old faith. Of course he was never dangerous and never a radical, for there was always in him a solid basis of realism about human nature and a deep conviction as to the truth of our evangelical faith.

A NATION-WIDE AUDIENCE

The Fosdick influence today is in spite of and not because of this controversy. Many of his followers never heard of the controversy and others have forgotten about it altogether. His influence now is due to the radio and the Sunday sermons which he has preached on the National Vespers program for many years. Fosdick is really our first national preacher in the sense of having a nation-wide audience. He is listened to by millions of laymen and preachers. It is an interesting commentary on his radio preaching that the preachers feel neither jealousy nor envy, even though his incomparably fine sermons come early Sunday afternoon right after the feebler efforts of the brethren in their own churches. The preachers think of him as a supporter and not a competitor. One of the stock queries of the Monday morning preachers' meeting is, "Did you hear Fosdick yesterday?"

This remarkable influence of Dr. Fosdick is not due to a smooth technique or a good radio voice. He is not particularly smooth and his voice is somewhat harsh and unpleasant. There is no conscious radio art, no play for audience build-up. It is exactly what it professes to be—honest, direct, uncompromising preaching. One can listen to a single phrase and know that it is a preacher speaking and not an entertainer, an essayist, or an announcer. It is straightforward sermonic stuff, rather heavy in content, and not made conveniently brief. Of course it is preaching of high quality. There is the Fosdick artistry of phrase, directness of sentence, fullness of illustration, fine homiletical organization, urgent ethical appeal. It is, for many at least, the best combination of evangelical persuasiveness with intellectual and moral awareness that American preaching has had in this twentieth century. It shows that good preaching can build an appreciative thoughtful national audience.

HIS MESSAGE THROUGH BOOKS

The Fosdick writings add authority to the Fo voice. His volumes of *Meanings* were the devot substance of the youthful Christians who have reached middle age. His sermons in successive vol are exactly as they were heard over the radio. Yale Lectures have helped multitudes to a wise u the Scriptures as revealed in the higher criticism. *Guide to the Study of the Bible* has been a true g to many thoughtful students. His psychiatric tre *On Being a Real Person* is in a fair way to beco a classic in that important field.

There is an indirect influence emanating from man's ministry of which the laity are not cons which is probably more important and lasting tha own preaching voice over the radio or his writin the libraries of the land. I refer to his influenc preaching method. Dr. Fosdick has been the cl exemplar of the problem sermon. And as such he brought preaching down to earth. He has modifie tone of Protestant preaching—and I think, for g

May I illustrate what I mean concretely, out o own experience as an ordinary garden variety prea who loves preaching and theorizing about prea and sermons. I often stop to speculate on how master preachers would treat a given idea or pa of Scripture. For example, not long ago, a local sideration led me to the text: "This is the stone w was rejected by you builders, but which has be the head of the corner." This text, based on the legend of the stone which was rejected in the buil of the temple and afterwards recovered and put a head of the corner, was a favorite of apostolic preac and has never lost its usefulness.

PREACHERS AND TEXTS

So we ask ourselves, "What would Alexander M Laren have done with this text?" We imagine this great expositor would have called his sermon " Rejected Stone," and he would have taken the apart clause by clause and made a three-point ho on: first, the rejection; second, the rehabilitation; t the delayed but complete edifice. How would Jo Parker have used this text? We have the answe that one, for it is said that Joseph Parker once that text and emphasized the word *builders,* exclaim "the builders rejected the stone and they were experts," and the sermon was on the danger of trek off after the sophisticated theorist who was sure o answer. What would Phillips Brooks have done that text? This pulpit genius of the Victorian would have dilated in the grand manner on the that it was a "temple" which was in the building the rejected stone had the poor misfortune of kee the building from its true grandeur and magnifice

w we come to the question, What would Dr. Fosdo with this text? In looking over his sermon cts and considering his method one would think m as beginning with the human problem. He l visualize the multitudes of men who allow their to be discarded through carelessness and sin. ight well call such a sermon "Putting Lost Values op" and with stern realism show how we as duals and as a Christian society permit Christlike s to lapse and he would urgently exhort us to nem back into the temple of character. At least pe we did not do Fosdick too much of an injusy calling our sermon after his pattern, "Putting Values on Top."

A PROPHET FOR OUR TIMES

other Godly and gifted man has been called to ulpit of the New York church and his presence fill the void for those who make up the visible egation. But far back in the midwest, a thousand and more west of the Hudson, there is the ine congregation made up of many millions who ully hope that Fosdick may continue his preaching try. For them he is not likely to have a successor. particular accent of preaching seemed to fit our times with an exactness that no one else can match. New days with changing circumstance moods will develop their own authentic preachers, or the days just past and the hours just ahead ck has the timely word fitly spoken.

Challenge to Christian Youth

DAY, in this world which young people will have lory of helping to rebuild, there is growing a consness of man's responsibility toward man such as ave never had before. And this awareness can grow out of a true evaluation of human beings as ers, each of infinite worth. The sickening cost ar, in terms of human life and suffering, has ght this fact of mutual responsibility home to ing men around the world.

vilization, if it is to survive at all, must recogthis mutual interdependence of men. Long ago, as said in the parable, the priests and Levites d by on the other side of the road from the nded traveler. Today, on this modern Jericho of the priests and the Levites no longer have the n of passing by on the other side. They must w the example of the Good Samaritan or thems fall victims by the wayside.

hether you will be called upon to fight for human s in battle, or to fight for them with equal zeal in time, it is what you think about the value of an beings that makes the fight worth while. In e array, and in their earnest and unceasing work uild a better world, I seem to see hundreds of sands, millions, of young men and women, standevery man by his own standard, firm in his conon and his purpose. It will require such an army, each man and woman at his post, to repair the physical damage and restore the damaged soul of the world.

JAMES L. KRAFT.

WE REFUSE to identify the Christian gospel with an economic order, whether it be capitalist, communist or socialist. We may be called communists by unthinking capitalists and capitalists by dogmatic communists. We are uninterested in these appellations. We seek to be Christians, and in the spirit of our Lord will endeavor to discover the means to translate his ideal into the realities of the common life.

G. BROMLEY OXNAM.

LOVE, as we Christians mean it, is the divine love by which God loves us, the love that sent his only Son to earth to cleanse away our sins. For the full realization of this redemptive love of Christ, the upper classes must come down to the lower, and those who are sound and perfect must help the weak and lacking. We must replace our human love with the infinite love of Almighty God.

TOYOHIKO KAGAWA.

WE KNOW that whatever may happen to our world, it cannot "go home again"; it simply cannot return to the fleshpots of yesterday and to the comforts and joys of a "Golden Age" to which every fleeting day adds new charms and new illusions. We know that we are committed to definite and far-reaching changes in the pattern of our life, national and international. If two world wars within one generation have not served to teach us this elementary truth, we are hopelessly stupid and incorrigibly blind indeed.

KARL M. CHWOROWSKY.

SOME PEOPLE think they are broad-minded when they are only intellectually lazy.

ROY L. SMITH.

JUST IN CASE - -

In case your copy of the November issue of THE PULPIT is delayed in reaching you, this note is inserted here as an advance explanation. The Chicago local of the International Typographical union (AFL) has canceled the contract under which it has operated with the employing printers of the city, and has demanded an increase in basic wages from $1.81½ to $3.02 per hour, and several other changes in working conditions. The Franklin Association, representing the employing printers, is resisting the demands. No agreement has been reached as this issue goes to press. It is possible that a strike may result and that the next issue may be delayed in reaching you. If so, we wish you to understand the predicament in which every publisher, operating through a union plant in Chicago, will be placed.

THE PUBLISHERS.

Illustrations—'Windows for Dark Towers

By WILLIAM L. STIDGER

SEVERAL TIMES in my life I have climbed such dark towers as the Bunker Hill monument, the Washington monument and other architectural structures. They all have winding stairways and are rather dim and gloomy, except that at certain places on the way up windows have been set in, and when one reaches those bright openings there is a welcome and comforting inrush of light from God's sun.

That is the function of illustrations in sermons. They let light into the otherwise dark tower of a sermon; they illuminate the progress of thought and make the dim steps that the climber has to take clear and safe. I do not know of any single symbol which would make clearer the place that an illustration has in a sermon.

● *Making Truth Fit Life*

Recently I listened to one of my students preach a sermon. He thinks he is a philosopher because he has a Ph.D. in that field of thought. And, of course, he is. He has a brilliant mind and I have great respect for that mind. I have no scorn of learning, save when the person who has that learning does not know enough about the simple rudiments of preaching, for instance, to make abstract truth understandable to the average listener through some everyday illustration from life.

Some of the smartest men I have known in my lifetime have learned the high art of taking abstract truth—in science, for instance—and putting it into the language of the ordinary man. Dr. Slosson was one of the first scientists to do this. He used to write for the *Outlook and Independent* and he there revealed the art of taking abstract scientific formulas and putting them into the language of the street. Paul de Kruif has done it in our generation. Bishop McConnell knows how to do that with profound theological and philosophical matters. Jesus of Nazareth did it through what we now call "parables." Lincoln did it in his day through simple human stories.

This student to whom I refer was preaching that Sunday morning on a saying of Santayana, the great Harvard philosopher. That saying went something like this: "The essence of religion is a tender concern on the part of God that nothing be lost."

The idea was great. It was even a tender thought. But that young preacher, who thinks he is a philosopher, proceeded to discuss the matter abstractly through a twenty-minute sermon, which did not, at a single point, get down to where people lived. It was a respectable effort from a purely mechanical standpoint; well outlined, properly divided, a strong text; a rather unique "jump-off" and

WILLIAM L. STIDGER

end; but not at a single point did it tie up with life as that audience had to live it. It reminded me of something which George A. Gordon once said of a youthful preacher: "He preached a polite little essay on Galatians which had no more relation to life than the quack of a duck in a milldam."

And yet, in the announcement which that young minister made that morning he told the congregation that on that evening they would dedicate the first and only gold star that the church would have to put into their Service Flag for the war. No! Not a single reference to that gold star and the loss of that boy. He seemed utterly oblivious to the application of that universal human experience in his own congregation to the theme on which he was preaching: "The essence of religion is a tender concern on the part of God that nothing be lost."

If that minister had thought to use that simple, universal human experience as an illustration of his sermon that morning, he could have lifted his sermon to the heights; he could have lighted up the gray, and dim if not dark, tower of his sermon wi simple window of an illus However, "he looked impo about him while all the worl on without him."

● *Parables as Con of*

Who will ever forget the of the Prodigal Son or of the Samaritan? They have come through the ages with an impell sistence until every man, wom child who understands anythi those stories in the very inne of his heart. The best preache all knew the fine art of illust He knew how to light up th tower of a sermon with the win a story, parable or illustrat whatever abstract truth he wa ing to convey to his hearers. since he lived and taught, the gettable preachers of all time, who have drawn vast multitu humanity to a hearing, in pulpi and radio, have learned this illustration.

No preacher in contemporary has had a larger pulpit and hearing than Dr. Fosdick; a knows, like a master artist, h use an abundance of illustra When I read a Fosdick book that on almost every page I marked some pertinent illustrat quotation. So it is with his radi mons; they are lighted up with trations. He will state a philoso theological or social truth and you will hear him say: "As walking down Riverside Driv week, I saw a tramp sitting on a bench near Grant's Tomb. moved by the pathos in his fa sit down beside him, and this story of woe, defeat and tragedy he unfolded to me. . . ."

The late President Roosevelt a master artist in the use of trations which gripped the ima tion, as was also the other R velt, "Teddy"; and in the same was William Jennings Bryan, was admitted to be one of the effective public speakers in all history. Who will ever forge immortal "Cross of Gold" sp which brought his name to the a tion of a whole nation? It was a ple biblical illustration which le most blinding light into the tower of his political utterance illuminated the way for many

before the feet of that young
ar out of the west.

● *'Windows' in Modern Sermons*

of the editors of this maga-
· preachers, assigning me this
iid, "This is right down your
and in using that phrase in his
ent he gave me a perfect illus-
of this thesis; for there is not
on who reads that classical
an phrase who does not know
: means. In a sense it is an
tion, for it lets light into the
' of this little piece. And none
er dares forget that the trans-
of the Old and the New Testa-
vere written in the vernacular
people, the language of the
y man..

while I am talking of this
ar magazine, let me bear this
ny: I read the sermons in this
tion every time it appears as
sly as I read anything; and
the things I have noted is that
every sermon which is pub-
while it has a respectable in-
al content, is profusely illus-
at some spot. I would be
d to confess how many stories,
s and illustrations I have
from these pages for my own
s, chapel talks and books of
which I have called: *There*
rmons in Stories, More Ser-
Stories and *Sermon Nuggets*
es. These books are plentifully
ed with stories and illustra-
hich I have gleaned from the
f the PULPIT.

● *Little Stories from Life*

of the first things I have tried
h young theological students,
period of twenty years of listen-
their productions, is the need
lows to light up the too dark
of their sermons. In fact, I
n old-fashioned class meeting
one of my teaching periods
ve do nothing but tell stories
have happened to us, stories
nay be used as effective illustra-
Many of their stories I have
o my books. Here is one:

of my students was walking
Boston street one winter day.
v a poor boy on the south side
on playing with one ski on one
Ie yelled at the boy and said,
ou ought to have *two* skis!"
ow it. I ain't got but one ski
n can have a heck of a lot of fun
ski, mister, if you ain't got
is."

needs to have the moral of
ustration pointed out to him?
her boy was walking along a
street when he saw a crowd
ed. A small kitten had climbed a lamppost and was perched on top of the electric light cover, afraid to come down. The crowd was trying to coax that kitten down. Finally a boy climbed the post, reached his arm out, holding on to the post with one arm, stroked the frightened kitten and talked gently to it, until it slowly crawled over his extended hand and arm to his shoulder, nestled down against his neck purring contentedly into his ear. I have used that illustration in my new book, for it illustrates a universal truth in human life: that thousands of us climb up and over the arms and shoulders of other people to education, security and safety; children over the arms and shoulders of parents; students over the arms and shoulders of teachers; all of us over the arms and minds and shoulders of poets, novelists, thinkers, editors and artists.

● *A Story of Hilda Ives*

One day one of my boys brought me this story entitled "A Window on the Mountain" and I used it in one of my books, *The Human Side of Greatness,* in the story about Hilda Ives.

It seems that this woman preacher, once the pastor of a rural church in Maine, raised a fund to rebuild the humble home of a poor mountain woman which had burned down. There was a little money left over and above the amount needed to rebuild that home, so Hilda Ives asked the old woman if there wasn't something special she would like in her home. There was. Said the old lady:

"Yes, there is. You see, Mrs. Ives, I have spent most of my life in the kitchen washing dishes. And all the time I have known as I stood at my kitchen sink with the bare wall in front of me that that wall separated me from a wonderful view of the White mountains. Could you please put a window in my kitchen over the sink so I could see the mountains?"

They could, and did, and she later said with grateful appreciation: "I keep my window clean and never put anything on the sill to clutter it up. I can see farther now since my husband has gone, and I know that somewhere out there beyond the mountains he is waiting for me."

Just a window toward the mountains, but it's a symbol to me of what the minister should do for people, in his service and in his sermons. We should put a window over their sinks, work benches or counters; and we should do it in our sermons to light up the dark towers of those sermons—and of human life—for them.

Is It a Dream?

By G. A. STUDDERT-KENNEDY

IS IT a dream, and nothing more—this faith
That nerves our brains to thought, our hands to work
For that great day when wars shall cease, and men
Shall live as brothers in a unity
Of love—live in a world made splendid?

Is it a dream, this faith of ours that pleads
And pulses in our hearts, and bids us look,
Through mists of tears and time, to that great day
When wars shall cease upon the earth, and men,
As brothers bound by love of Man and God,
Shall build a world as gloriously fair
As sunset skies, or mountains when they catch
The farewell kiss of evening on their heights?

• WHO'S WHO in THIS ISSUE •

Born in England, Rev. FREDERICK BROWN HARRIS has since 1924 ministered at the Foundry Methodist Church, Washington, D. C. He has been chaplain of the United States Senate for the past four years. Earlier pastorates were in Trenton and Long Branch, N. J., and at Grace Methodist Church in New York city.

Rev. GEORGE A. BUTTRICK *has ministered at Madi*son Avenue Presbyterian Church, New York city, since 1927. For a year he served as president of the Federal Council of the Churches of Christ in America. Among his books are *Jesus Came Preaching, The Christian Fact and Modern Doubt,* and his widely commended volume on *Prayer,* which was published four years ago.

Six years ago Rev. L. E. SCHWARZ *went to West*minster Presbyterian Church, Topeka, Kan., following pastorates in Glen Ellyn and Oak Park, Ill. His later education was received at the College of Wooster (Ohio) and the McCormick Theological Seminary.

Rev. EVAN J. SHEARMAN *is the Eastern regional* representative of the Council on Finance and Promotion of the Northern Baptist Convention, also secretary of his denomination's Christian Life Crusade. From 1935 to 1945 he was minister of the First Baptist Chu Springfield, Mass., having been called to that pa from Woburn, Mass., where he served the First Church for seven years.

For thirteen years minister of the First Church, Kinston, N. C., Rev. TALMAGE C. Jo recently completed a six-month ad interim pasto the United Church of Raleigh. He is the autho number of religious books.

Rev. J. E. DAHLEN *is minister of the Firs* tist Church, Fairport, N. Y.

Rev. H. H. CRANE *is minister of Central M* ist Church, Detroit, Mich.

Rev. PORTER FRENCH *directs the activities* Council of Churches of Toledo, Ohio.

Dr. WILLIAM L. STIDGER *heads the departn* homiletics at Boston University School of Theolo

Rev. CLARENCE E. LEMMON *is minister of th* Christian Church, Columbia, Mo.

Rev. REUBEN P. JESCHKE *is minister of the* Avenue Baptist Church, Dayton, Ohio.

TITLES AND TEXTS — What Pulpit Readers are Preaching About

WAYNE W. WITTE, Evangelical and Reformed, Muscatine, Ia. "The Victory and the Peace." John 16:33—"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

C. L. DUXBURY, Congregational, Belmond, Ia. "Jesus and Non-Violence." Luke 22:51—"But Jesus said, "No more of this!' " (R.S.V.)

ELMER H. HOEFER, St. Paul Evangelical and Reformed, Rochester, N. Y. "The Man at the Gate." Luke 16:20—"Outside his door lay a poor man called Lazarus."

H. C. FOXTON, Haverhill Christian, Augusta, Kan. "Where Have You Laid Him?" John 20:15—"She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him. . . ."(Suggested by a remark of a returned soldier: "I cannot reconcile the teachings of Christ with what professed Christians call Christianity.")

MANSON H. LOWE, First Presbyterian, Bad Axe, Mich. "Using Life to Good Advantage." Phil. 1:12—"The things which happened unto me have fallen out unto the furtherance of the gospel."

DALE M. LIMBERT, Methodist, Lewiston, O. "You Go Home Again!" Matt. 10:37—"He that lov ther or mother, . . . brother or sister more tha not worthy of me."

ERROL B. SLOAN, Chapman College, Los Angele "Operation Crossroads." Deut. 30:15—"See, set before thee this day life and good, and dea evil."

J. VINCENT CRANE, First Congregational, Rock S Wyo. "Altars in the Heart." Prov. 23:7—"As thinketh in his heart, so is he."

C. F. ZUMMACH, First Baptist, Trenton, Ill. "' Jesus Seriously." Luke 6:46—"Why do ye c Lord and not do what I tell you?"

FOR YOUR SERMON AND TEXT

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.....

Text used (write out the text)

.....

Name of minister

.....

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THE EDITOR'S PAGE

The Event of the Month

T when Secretary of State Byrnes was at the ost critical juncture in his dealings with Mr. Iolotov at the Paris peace conference, Secretary e, his colleague in the cabinet, made a speech ng enormous concessions to Russia. This wrought havoc in the united front which had at last begun to form behind an American postwar pol-

ensational Speech retary Wallace

r. Byrnes had finally abandoned the brutal Mor- u plan and had called for an integrated and ident, but fully demilitarized, Germany. He firm stand against Russia's plain intention to not only her occupied zone, but the whole of ny into the Soviet system. At this point came allace speech proposing that the whole of con- l Europe be conceded to Russia as her sphere uence. To make the matter worse, President n gave advance approval of the Wallace speech. mmediate effect was to cut the ground from Mr. Byrnes. The President's lame explanation had only approved Wallace's right to speak, t the contents of the speech, only put Mr. Tru- ore deeply in the hole. A cabinet crisis now nevitable. Can the President tolerate a situation ch two members of his cabinet, both representing re advocating diametrically opposite policies? the matter stands as I write. Stalin and Molotov roceeded all along upon the assumption that ited States is so divided on international policy precarious in its domestic economy that it cannot ely back the firm stand of Mr. Byrnes. The in now regards this assumption as confirmed. nfused mind of the President leaves the Ameri- ople leaderless in what may be a serious crisis esults beyond present calculation.

The Book of the Month

COMING GREAT CHURCH. *By Theodore O. del. Macmillan, $2.00.*

ODAY, more than ever before, we are all think- ng about the church. The movement for Christian unity has turned our thoughts in this direction. re left among us who are satisfied with the church . And the dissatisfaction is not due merely to the al failures of the church, but also to the way in we have traditionally conceived it. We are all much of one mind with respect to our denomina- sm. It has few if any defenders left. But what is ternative to our present order—or disorder? Vedel, canon of the Washington Cathedral, is an nding theologian of the Episcopal Church. He was reared as a Mennonite and retains the fervor of his early evangelicalism. He looks forward to the coming of the "Great Church," in which our sectarianism will have vanished. His critique of Protestantism in general is no sharper than his critique of certain views held by many in his own communion. He sees us all with eyes of penetrating insight. No dull parroting of tradition here. He is a loyal Episcopalian—and a Protestant one. He sees the changes now taking place in his own and in all our denominations and foresees in these changes a confluence of the forces that inspire them whose effect will be the reunion of Christendom. I have found his book highly rewarding. It is written in a vivid style. I commend it heartily to my Episcopalian readers as well as to those who belong to other fellowships.

A Thought for the Month

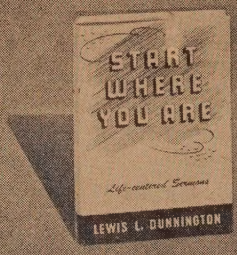
RUSKIN has beautifully taught us to think of great books as spiritual in their nature, preserving and communicating the feelings and aspirations of the men who wrote them. As with books, so with the spoken word. In a friendship the word is a symbol, a carrier, of the spirit of our friend. We do not take our friend literally, holding his exact words before us in close scrutiny; our friendship gives us an insight into his heart so that his words are mere cues, so to speak, for our guidance in understanding his meaning. With a stranger it is not so. We weigh his words, question his tone of voice, study his manner. Just what his meaning may be we are not so sure because we do not know him. From the stranger we get only what meaning he is able to pack into his words. But from our friend we get more than he is able to put into words; his meaning overflows his words, and what we get from him is always more than his words contain. In friendship spirit meets directly with spirit. Communication on this level is communion. It should also be so in our reading of the words of Jesus. He said his words were spirit and life. They were spirit because his purpose in uttering them was to communicate his spirit by means of them. The scribes cavilled at his words. They measured them against other words that they had heard—against Moses' word and Hillel's word. They listened to Jesus as one listens to a stranger, not as one listens to a friend. Some of us Christians make the same mistake. We listen to Jesus' words only. His words are just words. But he desires that his words shall kindle in us his insight, his outlook, his spirit. Literalism is a sin. The letter killeth. It is the spirit that giveth life.

Spiritual Words

Charles Clayton Morrison

Start Where You A

LEWIS L. DUNNING



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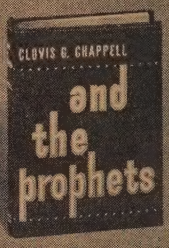

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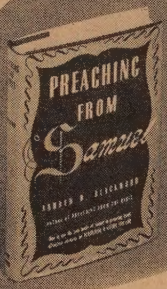

★ A skilled teacher applies the preaching riches in the twin books of Samuel to the needs of today—a valuable aid in rebuilding a world for God. $2

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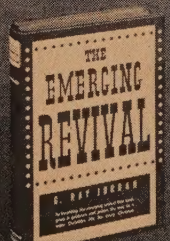
G. RAY JORD



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